1: Holmberg--12 (1941-42) 1950 Siriono
116, 854, 286

"Baby slings (erénda) are twined by the women in exactly the same way as hammocks, the only difference being that they are more often made of cotton than of bark-fiber string and that all the front warp strings are held together by one series of weft strings while those at the back are held together by one series of weft strings while those at the back are held together by another. During pregnancy a woman usually twines a new sling so as to have it ready when her infant is born, for a new sling is made for every child. Slings are about 3 feet long and 2 feet wide."

1: Holmberg--19 [3] (1941-42) 1950 Siriono
116, 302, 854

"Even though they wear no clothing, the Siriono are rarely seen without some type of embellishment. Most commonly employed to decorate the body is a paint made from the seeds of the uruku plant, which is extensively used for ornamental purposes by many South Americal Indians. By spitting on the hands and mixing the saliva with a few uruku seeds a bright red paint is produced. This paint, which is never applied in any type of design, is rubbed especially on the face, but on some occasions the entire body is covered with it. Its function is both sacred and secular. Although its magical significance is of prime importance on such occasions as a birth or death, and in warding off illness, the body is covered with uruku for utilitarian reasons, namely, as a protection from insect bites and cold weather when mosquitoes are thick or when a cold south wind blows. Like the channel swimmer who shuts out the cold by covering his body with Vaseline, the Siriono does so by covering his body with uruku."

1: Holmberg--43 [3] (1941-42) 1950 Siriono
116, 562, 854

"Young children are carried by the mother in a sling which is slung around her shoulder. The baby sits in the sling with its legs astride her hip. When marching in the forest a man may sometimes relieve a woman in carrying the children, but he will never enter camp carrying 'female possessions.' "

1: Holmberg--75 [3] (1941-42) 1950 Siriono
116, 854

"When the period of couvade is over, the infant, who is then regarded as a definite member of the nuclear and extended family, stays almost constantly with his mother until he is about a year old. Most of the duties pertaining to his care fall to her. Whenever the mother is in the house, the infant lies across her lap; whenever she leaves the house, he is placed in the baby sling and carried astride her hip. He is freely offered the breast whenever he is awake, and if he cries, his mother tries her best to pacify him by this method. She grooms him frequently, watching for the appearance of wood ticks, lice, and skin worms; she carefully protects him from the bites of mosquitoes and other harassing insects which cause him no end of discomfort and distress."

1: Holmberg--75 [4] (1941-42) 1950 Siriono
116, 827, 854, 514

"During this early period, infants are carefully watched that they do not play with their feces. The Siriono appear to have made the connection between contact with feces and such ailments as hookworm and dysentery. Consequently, whenever the infant defecates, the excreta are immediately cleaned up by the mother (she generally uses a hard shell of motacú fruit for this purpose), wrapped in a leaf, and stored in a special depository basket. When this basket becomes full, the mother carries it some distance into the forest and empties the contents where the child can have no contact with them."

1: Holmberg--75 [5] (1941-42) 1950 Siriono
116, 854, 159, 515

"In spite of the care with which mothers watch their young babies, I frequently observed infants playing with their feces. On one occasion Ačíba-eóko and his family were busily engaged consuming a batch of manioc. His first wife's baby, a boy about 6 months of age, was lying on the ground near the hammock. The baby defecated while the mother was eating, and she did not see him. After lying in the excreta for several minutes, he began to smear them over himself and shortly thereafter he put some of them into his mouth. At this moment the mother observed what he was doing. She grabbed the infant by the arm, put her finger into his mouth, and cleaned out the excreta, saying at the same time, 'abačikwaia íkwa nde' ('You are an evil spirit'). Although the baby was badly soiled, he was not bathed, but was wiped with a large leaf. The mother continued to eat without washing her hands."

1: Holmberg--75 [6] (1941-42) 1950 Siriono
116, 854, 863, 514

"An infant receives no punishment if he urinates or defecates on his parents. Almost no effort is made by the mother to train an infant in the habits of cleanliness until he can walk, and then they are instilled very gradually. Children who are able to walk, however, soon learn by imitation, and with the assistance of their parents, not to defecate near the hammock. When they are old enough to indicate their needs, the mother gradually leads them farther and farther away from the hammock to urinate and defecate, so that by the time they have reached the age of 3 they have learned not to pollute the house. Until the age of 4 or 5, however, children are still wiped by the mother, who also cleans up the excreta and throws them away. Not until a child has reached the age of 6 does he take care of his defecation needs alone."

1: Holmberg--75-76 (1941-42) 1950 Siriono
116, 514, 827, 854, 863

"Little training is given a child in the matter of urination. Contact with urine is not regarded as harmful, and I frequently observed mothers who did not even move when babies on their laps urinated. Since no clothes are worn by either the mother or the child, the urine soon dries or can readily be washed off. Grown children frequently urinate in the house without censure, and even [76] adults seldom go more than 10 feet from the house to urinate."

1: Holmberg--76 (1941-42) 1950 Siriono
116, 854

"Infants are usually bathed at least once a day. If the band is on the march, infants often receive shower baths from the frequent rains that fall. If the band is settled, the mother usually repairs to the water hole or stream in the late afternoon to bathe both herself and the baby. If not, she usually bathes the baby in the house from a calabash of water. In washing the infant's hands, which she may do more frequently, the mother fills her mouth with water and squirts it on the baby's hands, rubbing them briskly at the same time."

1: Holmberg--77 [3] (1941-42) 1950 Siriono
116, 854

"Until a child can walk or talk, at about the age of 3, he is taught almost everything he knows by his parents and his older siblings, and during the early phases of the education of the child, of course, it is the mother who plays the predominant role. Not only does she feed and care for the child, but she is largely responsible, since the father is way [sic] a great deal on the hunt, for teaching him to walk, to talk, and to observe the rules of cleanliness. Young children are, therefore, usually 'mothers' boys' or 'mothers' girls.'"

2: Holmberg--221 (1941-42) 1946 Siriono
116, 854, 863

"Of course, if a mother hears her infant fart or feels that he is about to defecate on her, she holds him away from her body so as not to be soiled, but about the only punishment that an infant is subjected to by defecating on her is that of being set aside for a while until she cleans up the mess."

3: Métraux--112 [5] (no date) 1942 Siriono
116, 491, 854

"Lacking boats, the Siriono crossed rivers on hanging bridges built of creepers. To build these bridges, they first stuck poles in the earth on one shore and propped them with sticks. They then attached creepers to the poles and ran them to similar poles or to semisubmerged logs on the opposite shore. Children were carried in slings made of twined fibers."

4: Ryden--55-56 (1939) 1941 Siriono
116, 286, 854

"In the manufacture of their baby-slings, agenéna, the Siriono use practically the same method as in the case of their hammocks. Here too, the work is quite naturally in the hands of the women, and the sling is prepared against the birth of the expected child. Its material is cotton thread. In shape it is, as seen in fig. 18 [MPK: not reproduced for this file.], cylindrical, in that the merging of the two vertical thread planes into one has been omitted at the interlacing of the transverse cords. Both the cords forming the "warp" and the "weft", in the baby-sling, are s-spun twisted and consist of two z-spun strands. The "weft" is twisted into the warp while being s-twisted. The cord [56] that is used in making baby-slings is dyed red with urucu before weaving is begun. No explanation of the reason for this could be got from the Indians, but most likely some magic conception lies at the bottom of this custom, although by now forgotten, or one that should not be revealed to outsiders."

4: Ryden--56 (1939) 1941 Siriono
116, 171, 854

"NORDENSKIÖLD (1919, p. 148, map 26; 1924, p. 173) has dealt with the distribution of the baby-sling in South America. It occurs throughout the entire region east of the Andes roughly down to the parallel of the southern tropic. The baby-sling is used by the Guarani, Arawak and Caribs as well as by more isolated tribes, by reason of which it must be regarded as an ancient culture element in South America. Hence its presence among the Siriono is not ascribable to any particular influence from tribes of higher cultural level."